Year 31

Monthly eMagazine of Vedanta Ashramn

Issue 3

Vedanta Sandesh

Sept 2026

Cover Page

The cover page of Sept 2026 issue of Vedanta Sandesh is a beautiful, brightly colored bird of India whose population is steady - it is the Chestnut-headed Bee-eater (Merops leschenaulti).

Chestnut-headed Bee-eater is a richly colored, slender bird which is predominantly green, with blue on the rump and lower belly. Its face and throat are yellow with a black eye stripe, and the crown and nape are rich chestnut. The thin curved bill is black. Sexes are alike. It lacks the two elongated central tail feathers possessed by most of the other bee-eaters. These birds are gregarious and feed and roost communally.

It breeds on the Indian subcontinent and adjoining regions, ranging from India, Sri Lanka to Indonesia.

Om Namah Shivaya.

Vedanta Sandesh

Sep 2026

CONTENTS

1.	About Cover Page	2
2.	Publisher's Page	4
3.	Shloka	6
4.	Message of P. Guruji	8
5.	Lahgu Vakya Vritti	20
6.	Art of Man Making	30
7.	Jivanmukta	40
8.	Story Section	46
9.	Activities	52
10.	Forthcoming Progs	72
11.	Internet News	75
12.	Links	76

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Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

Sept 2026 : Year 31 / Issue 3

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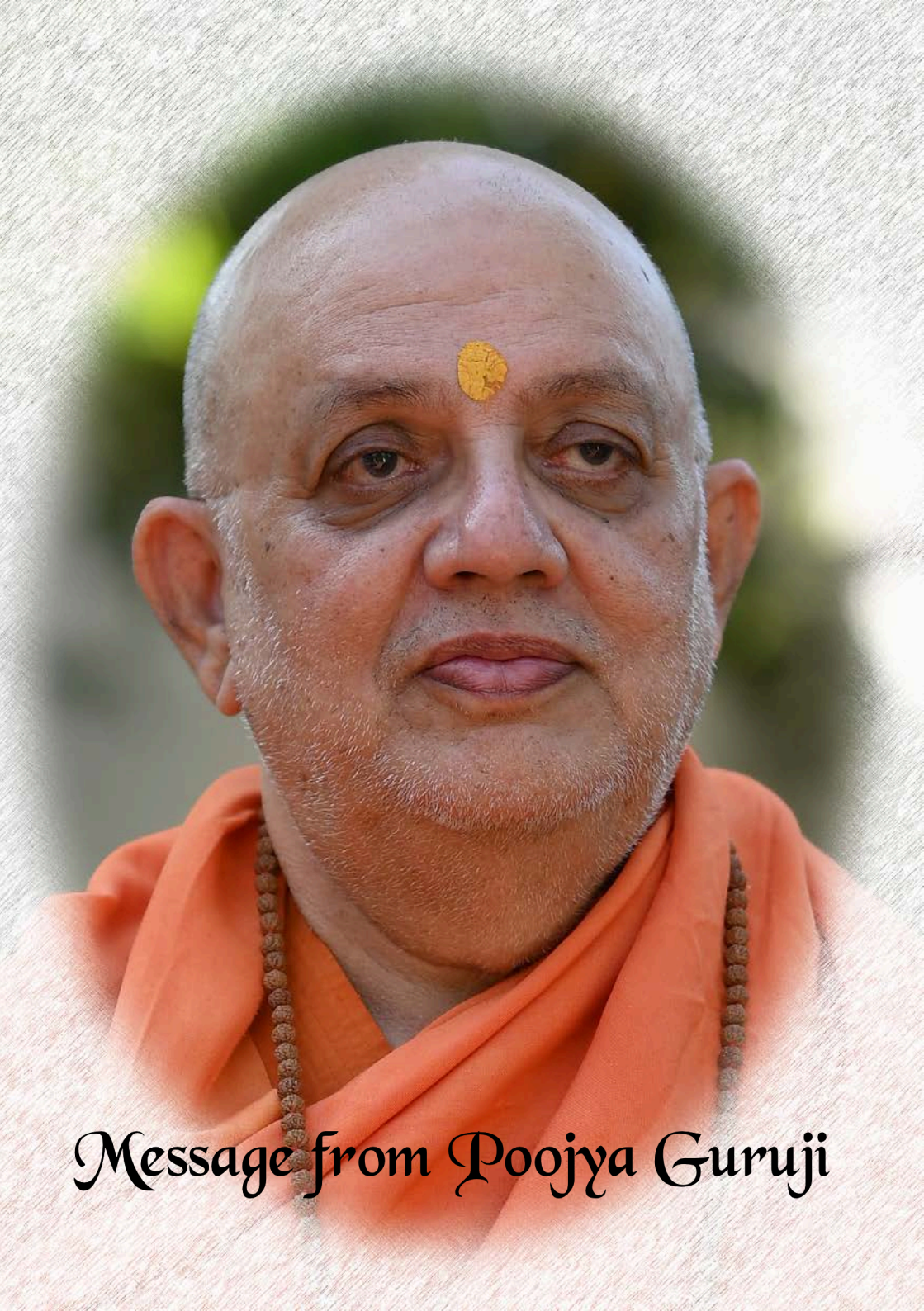
दोषेण तीव्रो विषयः
कृष्णसर्पविषादपि।
विषं निहन्ति भोक्तारं
द्रष्टारं चक्षुषाप्ययम्।।

Sense-objects are even more virulent in their tragic effects than a king cobra. Poison is fatal to one who swallows it, but the sense objects kills a person who merely looks at them with his thirsty eyes.

Vivekchoodamani - 79



Message from Poojya Guruji

Managing the Mind

Atma-Gyana, the highest Goal

Meditation is basically to awaken to the truth of oneself. Waking up to the truth of oneself is the highest goal of human life, because the truth of every being is basically one infinite and limitless reality. There are no other such goals in human life. Everything we attain or even cherish to attain are all limited and perishable achivements. No wonder such a goal has been kept as the highest possible goal of our lives.

Meditation helps us to wake up to the Truth

Lord Krishna gave a detailed presentation of this in the sixth chapter of Bhagwad Gita. He termed this achievement as Yoga. The word Yoga is a very precious & oft-used word in the entire Gita and other texts of the science of Self-Knowledge - the Vedanta. It not only stands for the final awakening to our self, but also to various qualities required for this ultimate goal. Another common connotation of the word is for equanimity of mind in any extreme situation - good or bad. Ideal response in all such situation needs to be to squarely face the situation and find the solution to any problems, rather than start getting worried about possible consequences. In fact every chapter has been called as

some Yoga, because it has the potential to facilitate our journey or let us say progress in the direction of our final goal of self-knowledge. The message of Gita is that any & every situation of life is a potential facilitator to prepare ourself for knowing the truth of our self.

Mind needs to be Malleable

When Sri Krishna was giving his discourse on Meditation, then he said that such a mind needs to be focused, sharp, subtle and also detached from any possible situation & achievements of life. Such a mind needs to be highly intelligent and sensitive. To undertake a journey towards anything extraneous also requires a dedicated & intelligent mind, but to know the truth of ourself is a different level all

together, specially because we do not tread in this direction with a clean slate. We already have tons of notions about ourself. First we will have to discover the superficiality of our existing notions and negate them too. Then alone the simple goal of self-knowledge is possible. Sit down for sometime without any thoughts and you realize the nature of this subjective goal. Many people just cannot be with themselves and thus keep running around endlessly - escaping from their own mind, desperate to attain this or that.

Arjuna says 'Difficult'

Hearing all this Arjuna reacted negatively about the impracticality of this goal. He said that my

mind is very mercurial, fidgety. It has so many things to think about and manage, so how can I keep everything aside and become introvert. Obviously we have so many agendas and aspirations. Even one problem is enough to shake up a person and I have tons of them. This is the story but of the majority of people around. So is this goal of self-knowledge and waking up to the timeless truth within a practical proposition for any person like me. If we cannot do it then all your effort is of no use. Arjuna paints a very impossible picture of the mind - that it is highly restless, stubborn, and very turbulent as a storm is.

Krishna says - It is Possible

To such a query Krishna says, that without doubt managing our mind is a challenge but the short and straight forward answer is that 'Yet, it can be managed and handled'. Howsoever intractable and obstinate our disease is yet people have got cured. If there is a problem then always believe that there is a solution, a trick to manage and handle it. Just believe that you can and you will find a way. He gives two sutras for handling any mind - Abhyasa and Vairagya. Let us go into these words.

Means-1: Abhyasa

The first means of managing the mind is Abhyasa. Have a clear resolve, clear direction, full faith that you can and thereafter it is just the consistency of

Mind is reined by
Abhyasa & Vairagya

your dedicated efforts that makes it possible. That is Abhyasa. So many things in our lives we do just because of Abhyasa. Arjuna was a great archer and he mastered few things which other could not. That is why he stood out. He while others slept was toiling earnestly in his practices. That brings about the real difference. Look at an artist, a cyclist, a rope-walker, or even our mothers - it is so effortless for them to roll out a roti in perfect circle. Just efforts. It is indeed a very powerful sadhana. So also the mind, resolve that it can be done and I will do it. Thereafter dedicate yourself to focus on any subject of your will. Every student or even a child is able to do anything which they have resolved to learn & do.

Means-2: Vairagya

The second highly powerful suggestion is that of Vairagya. This is more fundamental too. Vairagya means absence of Raga or fascination. Come to think of it, if our mind runs towards anything then obviously we have belief in the importance of that achievement. When our belief in the importance of anything has become so strong that it becomes a necessity then our relationship with that achivement or even a person etc is called a Raga. Raga simply means a Like for which we have convinced ourselves so much that it is thereafter a dependence. Life is empty without it and the pursuit of it is natural and effortless. Absence of Raga is Vairagya. We have

vairagya towards all those things for which we have no likes, and so many things of the world, which others may pursue with so much passion, yet we are indifferent to them. Completely detached, and there is no question of having any thoughts of them too. So all 'our' thoughts, howsoever tumultuous they may be, only reveal the kinds of 'Raga' which we have knowingly or unknowingly got infected with. That is our story - the kinds of Raga which like seeds have been implanted in our minds. It is these Raga which determine our thoughts & desires and subsequently our efforts, all will be in that direction alone. Our Raga's determine our future, provided we do proper abhyasa in that direction. Direction is given by Raga.

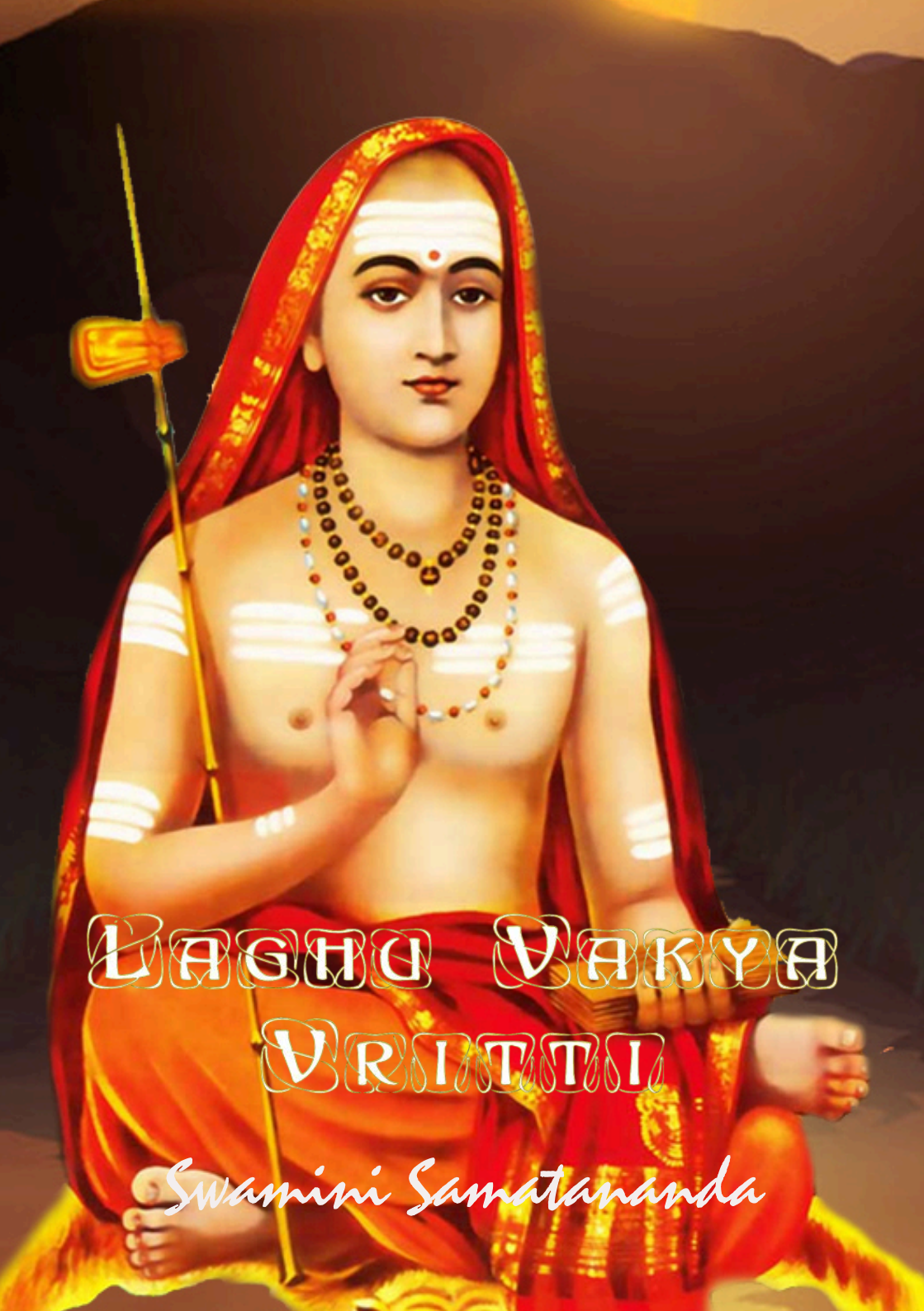
Abhyasa and Vairagya are very Potent

So if we can explore and objectively analyze our existing Raga's and if at all so required negate few and incorporate other new ones, then we have a new direction in life, a new plan, a new blueprint. Rest is as they say a history. Anything is possible.

Abhyasa and Vairagya in fact reveal the secret of our existing minds. We have some particular likes and thereafter did concerted efforts in that direction. Mind is molded by these two factors alone, so believe in them

and be the charioteer of your life to drive in any direction you wish. Once a person has got the knack of willingly handling the mind, then such a person shall never feel discouraged and despondent by any new goals & propositions.

Om Tat Sat



Laghu Vakya Vritti

Swamini Samatananda

Shloka 14

सविकल्पकचिद्योऽहं
ब्रह्मैकं निर्विकल्पकम्।।
स्वतः सिद्धा विकल्पास्ते
निरोद्धव्या प्रयत्नतः।।

The reflected Consciousness, though involved in the modifications of the intellect, that I am now, is really one with the Undifferentiated Brahman. The apparent modifications, which are self-evident, have only to be subjugated by all efforts.

Laghu VakyaVritti

Shloka - 14

angati

In the previous shloka the Revered Acharya established that the reflected consciousness experiencing mental modifications (Savikalpaka Jiva) is fundamentally one with the undivided, unconditioned Reality (Nirvikalpaka Brahman). To bring about this realization the Acharya explained the significance of a dedicated practice to slow down the momentum of the

mind, quieten the thoughts, and rest in that interval. When one abides in that space between two thoughts, there is no longer an experiencer, a feeler, or a thinker. There is only Pure Consciousness, Pure Existence, and Unconditional Bliss - completely free from duality.

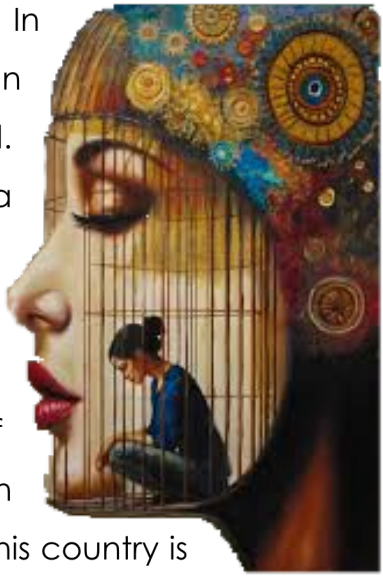
This direct experience is the true realization of the Mahavakya: Aham Brahmasmi - I am the limitless, self-effulgent, blissful Pure Existence, which is the core subject matter of this entire treatise.

While Shloka 13 declares the ultimate truth, that the individual (Jiva) is in essence one with Brahman – the following Shloka 14 directly tackles the remaining practical obstacle that is how to

handle the habitual mental modifications (vikalpas) that keep veiling this truth. At this stage the importance of the practise of Nididhyasana has been suggested. One must apply dedicated, continuous effort (Prayatnatah) to quiet and still (Niroddhavyah) these mental projections so that the innate truth can shine unobstructed.

In the process of unfolding the truth it has so far been said that there is Conditioned Consciousness and there is Pure Consciousness. But as we dive more deeply into the core of the subject, one ultimatley realises that Conditioned Consciousness or Savikalpaka chaitanyam is also

Pure Consciousness or Nirvikalpaka Chaitanya. Pure Consciousness is ever untouched and uncontaminated irrespective of its manifestation in any form. Just as gold is never affected by any form that gold has been converted into. It may be presented as a bangle or a ring or a necklace. Gold will continue to be Gold in its pure immaculate form. So also, whenever there are thoughts, the substratum is untouched. In reality Consciousness can never be conditioned. When it presents itself as a thought it is still the same substratum. Gold is never conditioned in the true sense. It is just a play of modifications and words. In another example we say this country is



my space and this is your space and we fight our lives over it but truly speaking can space ever be conditioned? Can we ever divide space? If space cannot be conditioned or divided then how can Pure Consciousness be conditioned which is the substratum of space as well. So, standing in between two thoughts is a means to realize Pure Consciousness, it is an exercise to discover this reality of the Self. Although in reality, it is Pure Consciousness alone which is presenting as thoughts and this presentation does not affect Pure Consciousness in any way. Similarly having once discovered my true state of consciousness there can be any play of thoughts or I can adorn any role in the world outside. In and through this play, if I am still aware of my true nature in

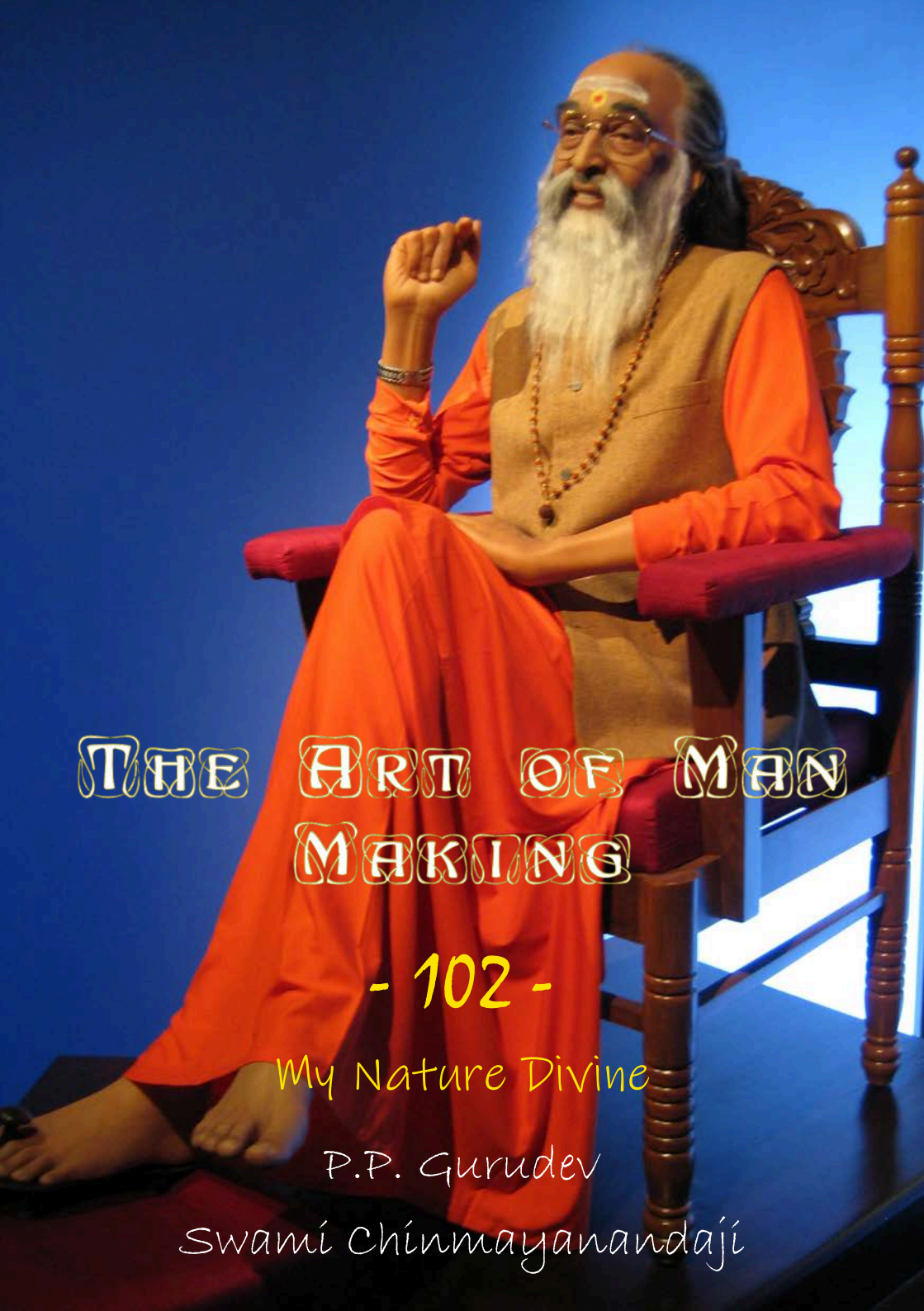
and through every role then the Real Me is totally unaffected, untouched and uncontaminated. But this needs an alert practice and constant abidance in this nature of truth. This is called as Nididhyasanam in our scriptures.

There have been so many habits which have been so natural to us as we have lived in this world. These have to be handled. One has to digest this knowledge by the practice of nididhyasanam. Just as a person who has been promoted to the designation of a CEO from being a Manager he has to assimilate this new identity until the new identity becomes as natural to him as the 'Managers' identity has been. Thus, in the practice of such

assimilation of my new identity as Pure Consciousness one needs to be very alert since our past habits of seeing the Self as Conditioned Consciousness may unknowingly surface. Even in moments of relaxation I need to be alert of my true identity. Until the new identity becomes as natural and effortless as my earlier one. For this the earlier identity has to be completely negated. This is where Sannyasa or renunciation of the world is helpful because we disconnect with our old identity of life be it family or any kind of past situations in life. It is an alert practice of owning this new identity every moment amidst the surfacing waves of Reflected Consciousness. To allow the realization of Brahman to shine without distortion, a seeker must apply continuous, diligent effort (prayatnataḥ) to

restrain and still (nirodhavyaaḥ) these restless thoughts, transitioning from momentary glimpses of truth to steady, unbroken abidance. Eventually the old identifications are totally negated just as a dream is over on waking up. Although interactions with the world will continue but this liberated one is detached and revels in a different realm of truth which is the limitless, unconditional, immaculate Self.

In this manner this shloka establishes the practical discipline required to maintain and stabilize self-realization.



The Art of Man Making

- 102 -

My Nature Divine

P.P. Gurudev

Swami Chinmayanandaji

My Nature Divine

From Chapter VII onwards it is noticeable how Krishna shows a growing assertion in his expressions and how he no more struggles to veil his views as he did upto Chapter VI. In Chapter VII the champion of revolt throws down his gloves in a challenge when he says, "I shall tell you the full Knowledge, both speculative and practical." Nowhere does he insists upon blind faith. On the other hand, at every stage he is scrupulously careful to supply the necessary

data and the rational arguments for the whys and wherefores of Vedantic theories and beliefs, values and ways of self-perfection.

In this section, we have an exquisite set of verses indicating the Supreme Self as the very soul and cause of the pluralistic world. The expressions are so couched, that they play as the delayed Satori of Zen Buddhism. "A statement to jolt and prod one towards the moment of intuition and illumination is a Satori." Some of the verses here have the same effect upon meditators when they realise the significance of the pronouncements.

Lord Krishna identified with the Supreme Self declares, All this world is pervaded by

Me with My unmanifest Form: all beings exist in Me but I do not dwell in them. As the very substratum for the whole universe, as the very cause for the world, the Lord pervades all: just as mud pervades all mud pots; the ocean pervades all waves. If the Infinite pervades the finite, what exactly is the relationship between the two? Has the Infinite produced the finite? Has the Infinite itself become the finite? Has the Infinite modified itself into the finite? Do they have a father-son relationship? Or do they have a master-servant relationship? All these are found in

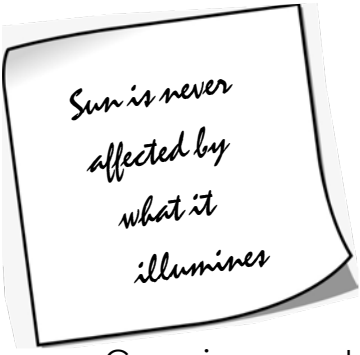
dualistic philosophies. But Advaitic philosophy cannot accept any one of them, as the Supreme is the one Imperishable, indivisible Self.

The second line of the verse is a classical description of this relationless relationship between the Real and the Unreal, between the Infinite Lord and the finite world. The paradox in the statement jolts and prods one into a contemplative flight. "All beings exist in Me but I do not dwell in them". This reminds us of a similar statement earlier in Chapter VII: "I am not in them; they are in Me".

The ocean can say that "the waves are in me, but I, the ocean, am not

in them", meaning, though the waves rise and fall in the ocean, the birth or the dissolution of the waves does not bring about the birth or death of the ocean. Similarly, the world of beings exists in the Self, but the tragedies and sorrows of the beings do not affect the Blissful Self. The waker in me is never ever affected really by the most explosive experience of the dreamer.

The ghost-vision arises, frightens and disappears in the post. But the post is never affected by the ghost-arrivals and ghost-departures. The Supreme Consciousness is the substratum



upon which the vasana-illusions play about, exhaust and disappear as the world-play. The entire existence is in the beam of the divine Consciousness. Light is never affected by what it illumines: illuminator and illumined are always different.

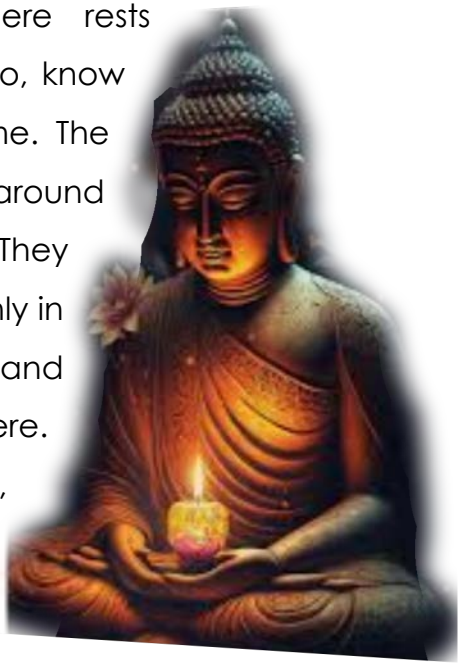
From what has been said so far, the student must in his reflection understand that the world of plurality rose from the Lord, it exists in Him, but He is not involved in the tragic lot of the world of beings. If thus the world is in Him, He and the world are two different things. Here Krishna gives a Satori like jolt when He says, Nor do beings exist (in reality) in Me behold my divine Yoga! Supporting all beings but not dwelling in them, I am the Self, the efficient cause of all beings. In

reality, "the beings do not exist in Me". In fact, the ghost does not exist in the post; the dream has in reality no existence. "Behold My divine Yoga !".

I am the Supreme Cause for the universe, the substratum for all names and forms. From Me beings stem forth and I support all living creatures as I am the life in them all. Yet I am not in them. Supreme Consciousness is the "material cause", the "instrumental cause" and the "efficient cause" in the creation of beings. In making a mud pot, the material cause is the mud, the instrumental cause is the potter's wheel, and the efficient cause is the intelligent pot-maker. In dream, my mind is the material cause, my mind alone is

the instrumental cause, and my mind again is the efficient cause. In the same way, the Self, in the Self, by the Self, dreams up a phenomenal universe, identifies with it and lives as a limited mortal-ego.... you!

What then is this 'relationless relationship'? Krishna gives an apt analogy. As the mighty wind moving everywhere rests always in space, even so, know that all beings rest in me. The winds swirl and whirl around everywhere in space. They exist and move about only in space. Space supports and envelops them everywhere. Yet, they do not at all, ever, limit space. This impressive example

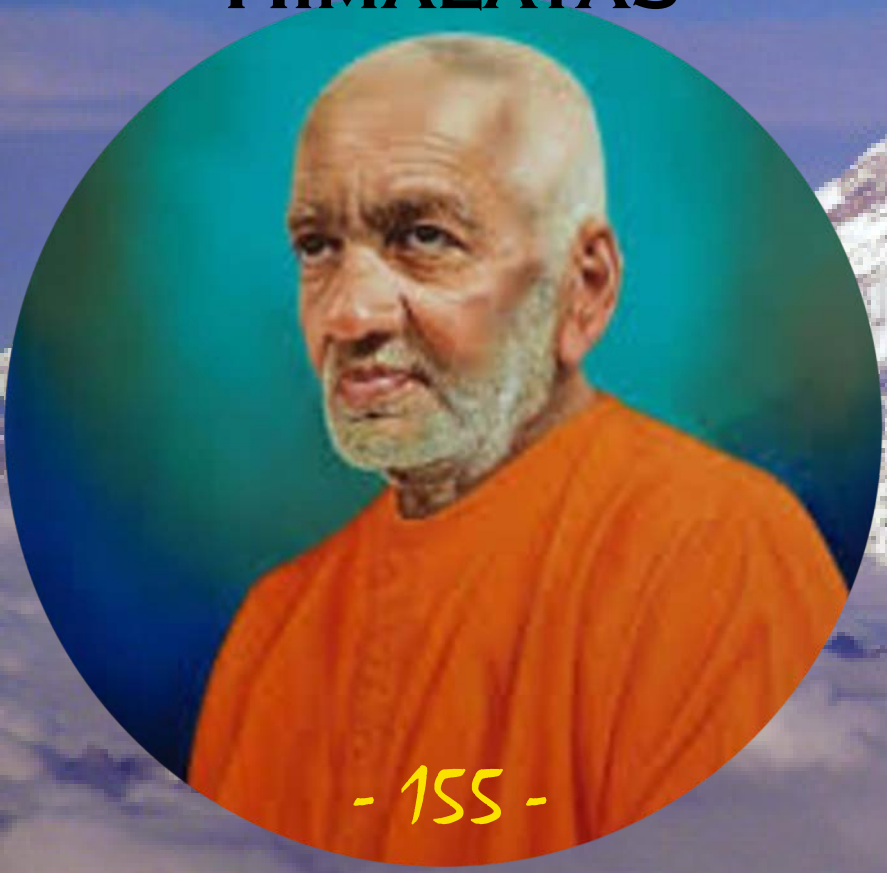


when meditated upon by any seeker should enable him to define in his own mind the unique "relationless relationship" that exists between the Self and the not-Self. The Real supports the Unreal.

When the wind moves, space need never move. None of the qualities of the wind are the qualities of space. In the infinite vastness of the Real, the arena of disturbances caused by Its flirtations with Its own assumed self-ignorance is negligible. The relationship between the False and the Real is the relationship between the fickle breeze and the infinite space.

Jivanmukta

Wandering In Himalayas



- 155 -

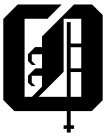
Gomukhi - Gyana, Bhakti, and Karma

Excerpts from the Travel Memoirs of

Param Poojya

Swami Tapovanji Maharaj

Jivanmukta

 ur far-sighted spiritual masters who lived long, long ago enjoined upon the people of Kali Yuga a life of devotion to the best of their ability, perhaps because they foresaw that in this terrible age, characterized by an insatiable thirst for carnal pleasures and polluted by sensuality, it would be difficult, if not impossible, to practice desireless action (nishkama karma) or carry on dhyana or samadhi in a strict, scientific way. As is well known, the repetition of holy names is the

easiest step in a life of devotion. Any worldling and any sinner can cry out, "Oh Siva! Oh Krishna!" For people engaged in the relentless pursuit of worldly pleasures it is verily impossible to shed all desires or set their minds on God or even make them meditative. Thus, in this age, pursuit of bhakti is the easiest as well as the most important means to reach the goal. There can be no difference of opinion on this point. In the early stages, repetition of holy names, prayer, the singing of hymns, and listening to religious discourses help the love of God to sprout up; as it grows and flourishes, the uncontrollable craving for sensual pleasures is tamed, and men gradually become introspective. Their minds begin

to flow continuously towards the Lord and experience pleasure in doing so.

If the jnanis find their joy in meditating upon the formless Brahman, the bhaktas revel in the contemplation of the Divine form. Of course there are not two Gods, one with form and another without it. God is one, and so a bhakta who loves the Divine form intensely to the exclusion of everything else has nothing more to gain. Let no one be under the illusion that the direct perception of Parabrahma, who has no form and no attributes, alone leads to salvation, that the bhakta has not attained it, that he is yet to achieve it, and that until he does so, the purpose of his life remains unfulfilled. If God has such a form without

attributes a form whose perception alone will lead to salvation-will He not disclose it to His true devotee one day and lead him on to the supreme goal? The seeker of liberation should, therefore, refrain from indulging in wordly quarrels regarding the form or the formlessness of Brahman. If he is a bhakta, let him concentrate his mind upon the form of the Lord; if he is a jnani, let him try to acquire steadfast knowledge of the formless, through earnest study and discipline. The supreme, ultimate goal of bhakti and jnana is the same nirvana through the realization of Brahman. Those who move slowly, step by step, towards the goal by uttering the holy names of

God in full faith are comparatively more fortunate than the unqualified persons who tumble down headlong into perdition during their attempts to scale the difficult and dangerous heights of Brahmagyana.

STORY
Section

The Significance of Devotion

Arjuna the Pandava Prince spent hours every day performing elaborate rituals as a worship of Lord Shiva. He spent two hours collecting hundreds of fresh flowers. He then offered each flower one by one while chanting Lord Shiva's name.

As he continued to perform the worship ritual each day, he also noticed that his brother Bhimsen never performed any form of

worship. Seeing this pride entered his mind.

On the other hand, what Bhima did everyday as a form of worship was very simple. He would put his fingers on his forehead and concentrate for a couple of minutes before each meal.

Then he would eat voraciously. This was his meditation! Arjuna would spend hours gathering flowers and then offering them to Lord Shiva.

In this entire scenario, Arjuna's pride could not escape Sri Krishna. Sri Krishna said to Arjuna, Come, let us go for a walk. As they were walking, they saw a man drawing a cart. The cart was loaded with flowers. All kinds

of flowers. Arjuna said to the man, What are you doing with these flowers?

And where are you going? The man had no time to respond to Arjuna. Sri Krishna said, Arjuna, let us follow him.

When the man reached his destination, there were many more carts of flowers. What are you going to do with all these thousands and millions of flowers? Arjuna inquired. I have no time to speak to you. I am now in serious concentration spoke the man.

I can speak only to one person on earth, and that is Bhima, the second Pandava. He is the greatest spiritual seeker. When he meditates before his meals just for a minute or two, saying O mighty

Lord Shiva, Please accept my humble offerings and soon thousands of flowers were offered by him to Lord Shiva. His concentration was most intense. His meditation was most sincere. Whilst after a while Arjuna's offerings came as a routine offering lacking that kind of intense absorption in devotion.

The intense involvement of Bhima reflected in the multiple number of carts filled with fresh flowers which were being constantly brought and being emptied by an old gana of Lord Shiva. Whist Arjuna also saw another Shivji's Gana bringing a platter of flowers but to his utter shock these were dried flowers. On asking the Gana as to whose offering that was the Gana replied these offerings were from

Arjuna, the great warrior on earth. Arjuna was shocked and humbled at the same time. Lord Krishna said to Arjuna, I wanted to teach you that it is not the number of hours, it is not the number of flowers, but it is the power of dedication that counts. For that matter Bhima did not perform any elaborate puja like Arjuna but his bhava was so intense and dedicated that his offering of flowers came in countless numbers and remained fresh as ever. While the flowers offered by Arjuna came in a counted number in a platter and that too which had withered away in time.

Thus, Arjuna was humbled and realised the significance of intense devotion while performing of a ritual.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Activities

Gita Camp at Maatar (Guj)

By - P. Swamini Amitanandaki

At - Ramana Adhyatmic Kendra, Maater

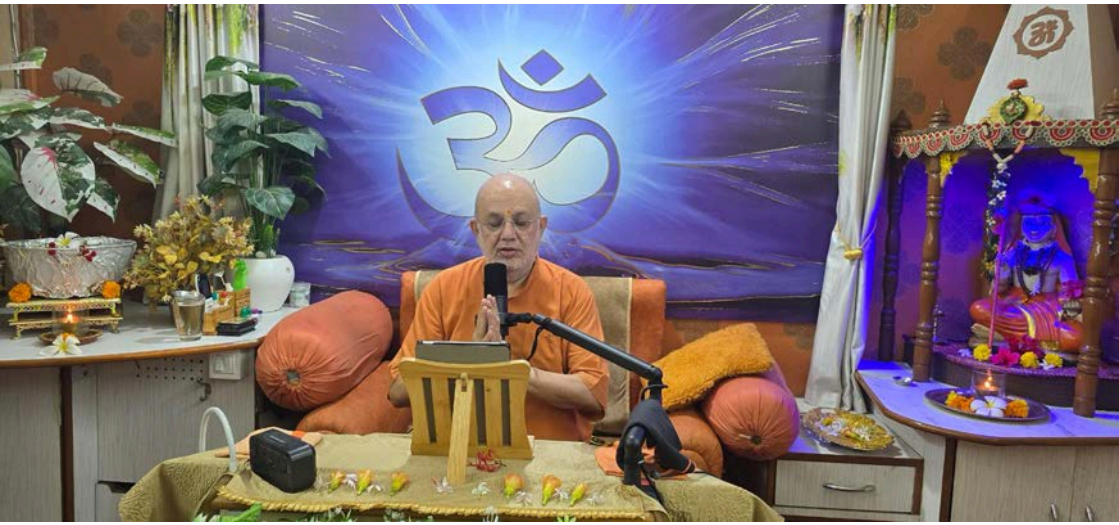
Activities

Flag Hoisting on 15th Aug

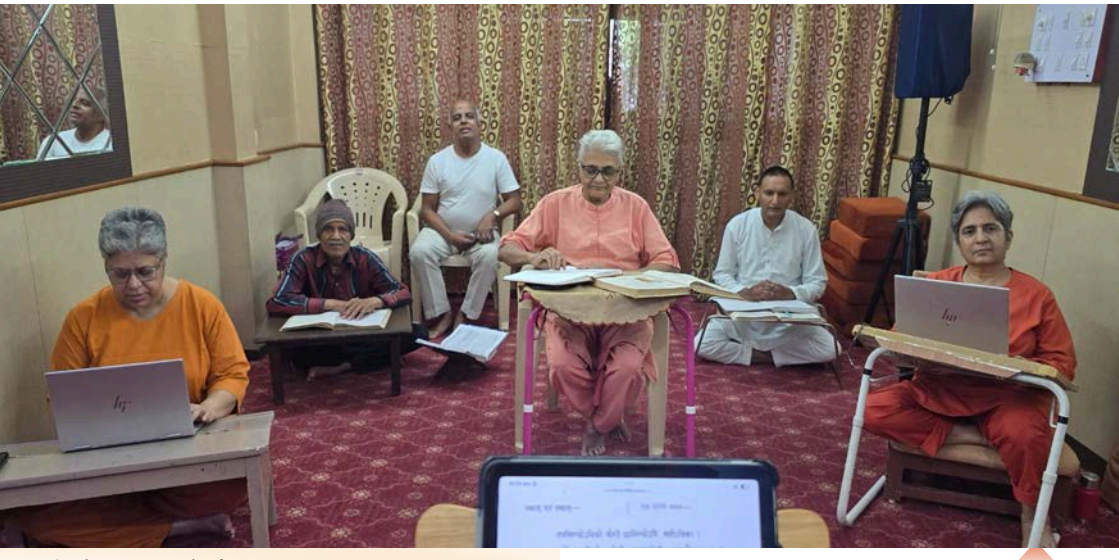
Activities

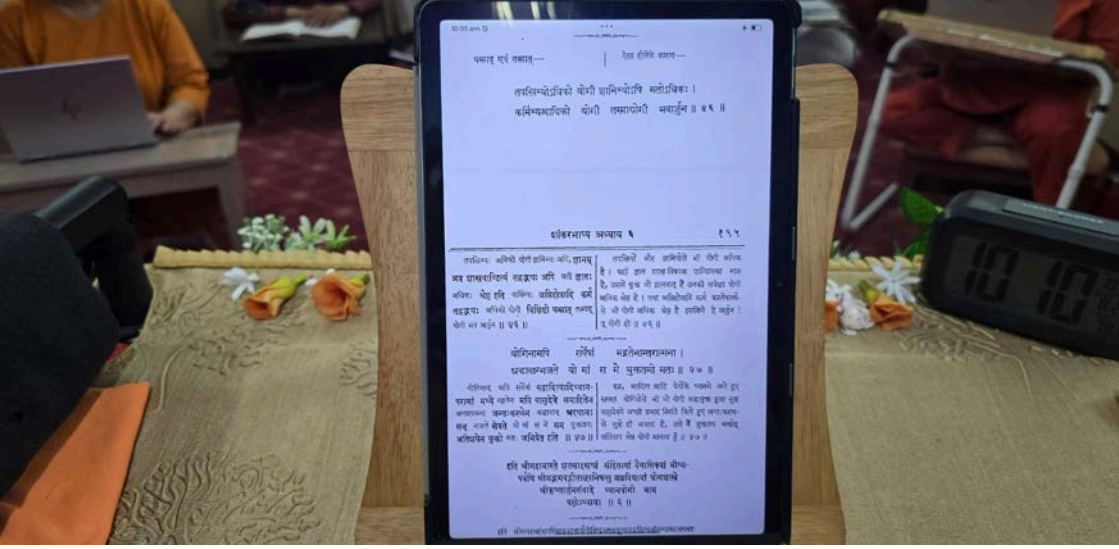
Discussion Sessions

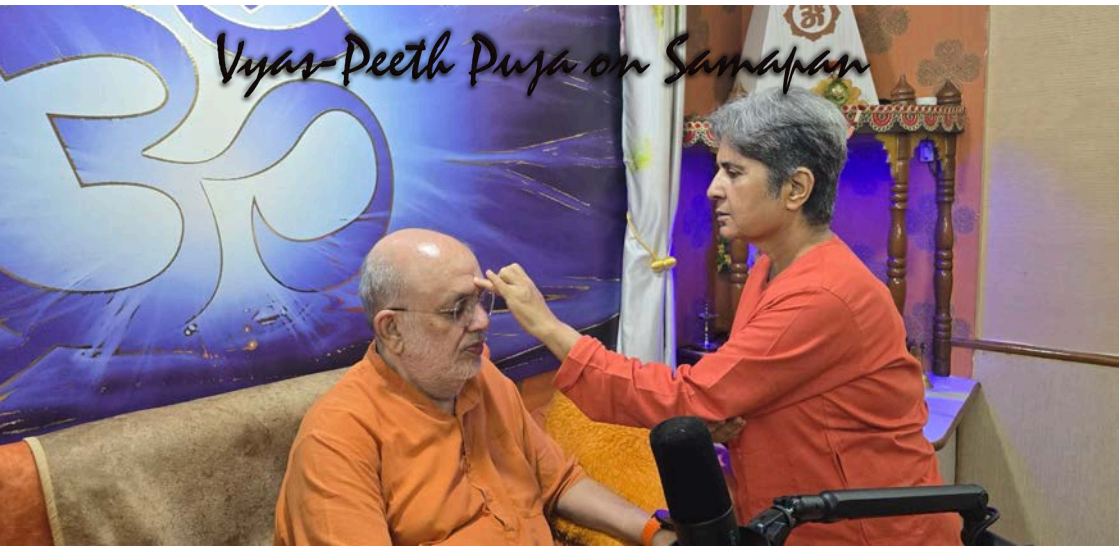
Activities



Shanker Bhashya of Gita Ch-6 concludes




तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥
शांकरभाष्य अध्याय ६
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥


Vyas-Peeth Puja on Samapan

Activities

Different Jhanki's of Shivji on Saavan Somvar

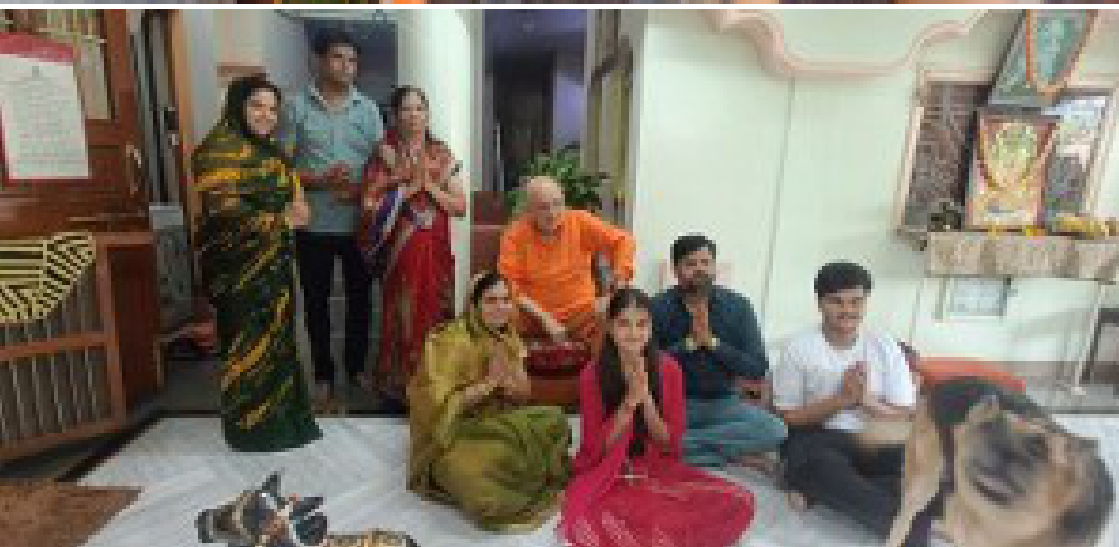
Shraavan Somvaar Celebrations

Om Namah Shivaya

Saavan Bhajans on Jhoola Somvar

Children dressed as Shiv-Parvati on Jhoola

Vande Shivam Shankaram



Activities

Swamini Amitanandaji turns 65

Gau Mata Sewa

Hemant pays his respects

Classical Bhajans by Hemant

Birthday Blessings
To Vikas Puri

Vande Mataram

Bharatvarsh is the greatest - because of its wisdom & heritage

Programs

Poojya Guruji Swami Atmanandaji

conducts

Daily Classes on

Bhagwad Geeta

with **Shanker Bhashya** on

Chapter 7 ~ to start after Camp

@ Vedanta Ashram, Indore

Programs

Online Vedanta Class

On Upadesh Saar (Ramana Maharshi)

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

Online Gita Pravachans

Gita 6

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

JANMASHTAMI
CELEBRATION

4th Sept 2026

Celebrate Janmashtami with

Pujya Guruji

Ashram Mahatmas

& Devotees

@ Vedanta Ashram, Indore

कृष्णं वन्दे जगद्गुरुम्

FROM 8 PM

Handi Fod game

Bhajan & Sankirtan

Vishnu Sahasranaam Archan

Janm-Mahotsav & Aarati

Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

(Click here)

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SUNDARKAND / HANUMAN CHALISA

SHIV MAHIMNA STOTRAM / CHANTING

MORAL STORIES ETC

Audio Pravachans (Click here)

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